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assigned to the men and the other to the women, are involved and intricate. We will discuss them here only in so far as they refer to the household arrangements and leave the discussion of marketing proper for later.

The most elementary 'refining' process in this respect is the cooking for the household. In our general description we have reached the point when the various crops from the family farm have been harvested and stored. From these stores the family head will hand out regularly a certain amount to the wives for cooking. The arrangement varies with different crops: grain and beans, for example, are dispensed by the family head as a rule once a week or once in ten days; yams are brought in from the farm (where they are stored) about twice or three times a week, in the case of a family of three or four adults four to six yams each time, i.e. a supply sufficient for from two to three days; rice, the most expensive of all foodstuffs, is handed out only for the day when it is needed for cooking. The women plan the meals, but the men being in charge of the stores always know beforehand what they are going to have; occasionally they even order the 'menu' for the day. The amount of food which the men allow for cooking is adjusted to the exact requirements: for example, if the men are having their midday meal on the farm, where they cook their own yam or cassava, they will hand out a proportionately smaller supply of yams, two or three, for the house, which must last for three days. In the town and among non-farmers the family head gives his wife or wives money for buying the necessary food about once in a week or ten days. The family head, however, does not provide for all meals, nor for every foodstuff needed in the household. He contributes food only for the main meals, midday and evening meal, and then only the bulk of the meal: grain, yams, rice, fish, and meat. Of other ingredients such as pepper, okra, or certain greens, he provides only those which he has grown himself. Other even most essential ingredients the wife must invariably procure herself—even though they may have been obtained from trees growing on the land of the husband—namely, *kula* (made of locust-bean), *kuka* (made of the leaves of the baobab tree), palm-oil, shea-butter, and also salt. These things the wife has to buy in the market with her own money. Unless food has been left over from the night before, the morning meal consists mostly of corn-water or gruel, sometimes eaten with ground-nut or bean pastries, and is made of foodstuffs invariably supplied by the women. They will share the morning meal with their husbands, but will only sell it to the other members of the household, even including the children, for whose meal their father has to pay. Pastries and savouries are always made of foodstuffs which the women have to buy with their own money. They are then sold, and with considerable profit, in the markets or streets, except the titbits which a mother will always put aside for her children. If the husband feels he would like one of these delicacies he has to buy it, either from his wife or some other woman pastry-cook.

The Nupe women have also other, more important, sources of income which more than balance the financial obligations which they have to undertake in the household arrangement. The services of the women